

# LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 2.

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## WOMEN AND WAR.

Ella Wheeler Wilcox.

We women teach our little sons how wrong  
And how ignoble blows are; school and  
church  
Support our precepts and inoculate  
The growing minds with thoughts of love  
and peace.

"Let dogs delight to bark and bite," we say;  
But human beings with immortal souls  
Must rise above the methods of a brute  
And walk with reason and with self-control.

And then—dear God! you men, you wise,  
strong men,  
Our self-announced superiors in brain,  
Our peers in judgment, you go forth in war!  
You leap at one another, mutilate  
And starve and kill your fellow men and ask  
The world's applause for such heroic deeds.  
You hoast and strut; and if no song is sung,  
No laudatory epic writ in blood,  
Telling how many widows you have made.  
Why then, perforce, you say our hardy are  
dead  
And inspiration sleeps to wake no more,  
And we, the women, we whose lives you  
are—

What can we do but sit in silent homes  
And wait and suffer? Not for us the blare  
Of trumpets and the bugle's call to arms—  
For us no waving banners, no supreme,  
Triumphant hour of conquest. Ours the  
slow,  
Dread torture of uncertainty, each day  
The hootless battle with the same despair,  
And when at best your victories reach our  
ears,  
There reaches with them to our pitying  
hearts,  
The thought of countless homes made deso-  
late  
And other women weeping for their dead.

O men, wise men, superior being say,  
Is there no substitute for war in this  
Great age and era? \* \* \*  
Why should we women waste our time and  
words  
In talking peace when men declare for war?

## GOD'S GREATEST GIFT.

BY ELDER DAVID H. ELTON.

"How'er it be, it seems to me,  
'Tis only noble to be good.  
Kind hearts are more than coronets,  
And simple faith than Norman blood."  
—Tennyson.

Herein lies the secret of true happi-  
ness, "to be good," and the "simple faith"  
once delivered to the Saints will bring  
to pass this "true happiness"—heartfelt,  
overlasting and eternal. Our subject topic,  
"God's greatest gift," is an important  
one, for it most vitally concerns  
the inhabitants of the earth in every land  
and clime under the sun. When once we  
realize its beauty, glory, magnificence and  
heavenly splendor, we shall never rest

contented, our souls will never be  
satisfied, until we have reached its  
blessed portal, and obtained its  
peace and bliss. To specifically  
and distinctly define God's great-  
est gift, means to say that He is the  
Author of many rich and perfect  
blessings; all of which we shall find go  
to make up this supreme gift or *sum-  
mum bonum* of divine favor, James, the  
Apostle, says, "Every good gift and every  
perfect gift is from above, and cometh  
down from the Father of lights, with  
whom is no variableness, neither shadow  
of turning." (James 1:17.) From this  
we learn that "every good gift and every  
perfect gift" emanates from the throne  
of God; that they are bestowed upon the  
sons of men, by the "Father of  
lights, with whom is no variable-  
ness, neither shadow of turn-  
ing." Let us not overlook this  
fact; that there is "no variableness,  
neither shadow of turning" with Him  
who is the Giver and Bestower of all  
"good gifts;" therefore can we place all  
confidence in His promises; all faith in  
His holy words; and implicit trust in His  
righteous decrees; for being an unchange-  
able God, He will be the same yester-  
day, today, tomorrow, and forevermore.

There are "good gifts," and there are  
"perfect gifts," all of which come from  
the one source, the fountain head of  
Truth, God, the Eternal Father. We  
may define the "good gifts" as health,  
strength, food, raiment, homes, habita-  
tions, and all that we really enjoy of a  
temporal nature, or it may be said, all  
blessings that are more nearly connected  
with our earthly existence, happiness,  
and maintenance. These are all "good  
gifts," yea, they are precious gifts and  
much to be desired; but there are other  
blessings, which the Apostle wisely des-  
ignates as "perfect gifts," which pertain  
to our eternal natures, and which exalts  
the spirit, cleanses, purifies, redeems, and  
immortalizes the body of man. God's  
gifts are given unto man to counteract  
the evil influence and wicked power of  
the adversary. Thus, health combats  
sickness; strength conquers weakness;  
food allays hunger; raiment shields and  
protects from exposure and inclemency;  
homes provide a shelter from the storms;  
and habitations supply for us a place to  
dwell. The Father of all mercies and  
the Author of all things beautiful and  
good, is the Giver of these choice tem-  
poral gifts. Yes, for in the beginning  
when all was pronounced "good" by the

Maker, and sin and wickedness had no  
place in all the footstool of Omnipotence,  
the Lord blessed our first parents—Adam  
and Eve—yea, He gave them health; He  
gave them strength; He gave them food;  
He gave them the new-born earth for a  
blessed home, and the Garden of Eden  
for a celestial habitation.

"The earth is the Lord's, and the full-  
ness thereof; the world and they that  
dwell therein." (Psalms 24:1.) He  
hath loaned it, with all the blessings it  
produces, with all the rich gifts which it  
affords, and the hidden treasures which  
it possesses, unto the children of men for  
a temporary habitation. As Jehovah is  
the creator and preserver, so is He the  
owner of the world, and all things there-  
in; and He has a perfect right to rule,  
govern, and dispose of all as seemeth  
good and righteous in His holy sight.  
Purity of heart, chastity of conduct, and  
obedience to divine commands are essen-  
tial to our enjoying the good and perfect  
gifts of God.

This, then, naturally leads us up to the  
subject, "God's greatest gift;" for if  
there is one gift more precious, more  
profitable, and greater than all others,  
it behooves each and every one to dili-  
gently seek for this paramount blessing;  
that they might receive of the Lord's  
highest rewards. It will be agreed by  
all concerned and interested in the re-  
demption of the soul of man, that "God's  
greatest gift" is salvation, exaltation,  
and life everlasting in His celestial king-  
dom. Yes, for then we shall be given  
this earth, sanctified and glorified, for an  
everlasting inheritance, and an eternal  
dwelling place. Says one: Is it possible  
that this earth will be prepared, cleaused,  
renewed, and made the eternal home for  
immortal man? Yes, kind reader, such  
is verily true, and the Scriptures of Holy  
Writ are replete with passages confirm-  
ing the same. With your generous con-  
sideration, let us do as the Lord Jesus  
hath commanded, "Search the Scrip-  
tures," and in them we shall find an  
abundance of testimony and evidence to  
support and sustain the stand taken in  
this regard. "And the Lord said, I have  
pardoned according to thy word; but as  
truly as I live, all the earth shall be  
filled with the glory of the Lord." (Num.  
18:20-21.) Why "all the earth filled with  
the glory of the Lord?" for this reason:  
"the valleys shall be cleft as wax before  
the fire." (Micah 1:34), and this same



destroying, cleansing element "shall consume the earth, and set on fire the foundations of the mountains." (Gen. 32:22.) After which cleansing "the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." (Prov. 2:21-22.) Then will be fulfilled the beautiful promising words of the Redeemer, when He said, "The meek shall inherit the earth." It comes to "the meek" as an everlasting inheritance, a heaven-born legacy, a holy heritage—a gift from God. That this blessed inheritance of the earth by the righteous and God-fearing shall be forever, we need only turn to the 37th Psalm, where we shall find the following: "Those that wait upon the Lord, they shall inherit the earth." (9th verse), "and their inheritance shall be forever" (18th verse). And furthermore, "The righteous shall inherit the land, and dwell therein forever." (Psalms 37:29.) It would not be possible to have more pointed, direct, explicit declarations than those herein given. The Prophets and holy men of God have spoken very plainly upon this subject, and from their inspired words we learn that the earth shall be cleansed with fire, and "every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." (Isaiah 40:1-5.) This is in part the restoration, and then the Lord God shall cause His Holy Spirit to dwell on all the face of the earth, that His words might be fulfilled, "All the earth shall be filled with the glory of the Lord."

When the glory of our Lord shall cover the face of the purified soil, then shall also this Heavenly influence rest upon man and beast, removing from them the enmity which was placed there by reason of the transgression of our forefathers in the Garden of Eden, for God said, "I will put enmity." (Gen. 3:15), and now we are given to understand that this enmity shall be removed, and that the Spirit of the Lord shall be poured out upon all flesh. (Joel 2:28.) This glorious outpouring of God's Spirit will bring to pass that blessed state of affairs which Isaiah's pen has so beautifully described: "But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His lions, and faithfulness the girdle of His reins. The wolf also shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; and their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11:4-9.) This is the millennial era, when Christ shall reign upon the earth; when righteousness and good will shall abound; when sin, wickedness, and violence of every kind shall cease; when the Saints of the Most High God shall be given the kingdom of the Lord forever, and they shall live together in har-

mony and love, blessedness and peace.

The earth thus cleansed, beautified, redeemed, sanctified and glorified, being graced with the presence of its Creator—Jehovah—and blessed with the sweet, pervading, enlightening influence of His glory, is now a fit, heavenly abode for immortal man. Is not this, then, the greatest of all God's good and perfect gifts; to be redeemed from the grave, raised with an incorruptible tabernacle of flesh and bones—the eternal Spirit of God coursing through the veins, taking the place of the corruptible blood, and supplying life, light, wisdom, and intelligence to the whole being, and then divinely favored with the celestial earth for an eternal home, and heavenly blessed with our Redeemer, Lord, and Savior for our Everlasting King? Can the mind of man anticipate greater joy, long for higher rewards, or hope for more glorious gifts, than a salvation which will place him beyond the wicked Lucifer's enticements, and an exaltation with God and His Christ? No, verily no! This is the acme of reward for the humble, the Himalayas of expectation for the faithful and earnest. It is the highest, the best, the richest, and the greatest gift of a loving God to a fallen race.

This is what the Lord taught His disciples to pray for, "Thy kingdom come, Thy will be done in earth, as it is in Heaven." (Matt. 6:10.) When the will of God is obeyed on earth as it is in heaven we shall find all things in subjection and submission thereto. Now, kind reader, does not your soul long to enjoy this holy peace, this sacred rest, in the celestial kingdom of God's glory? Would you journey along this highway of salvation that you might be made the happy recipient of God's greatest gift; then follow the course pursued by the Savior, yea, keep in that straight and narrow path marked out by Prophets and Apostles under God's direction. It is both plain and safe, and no honest inquirer after truth, no earnest investigator for righteousness, need fail to traverse its beaten track, or go astray after he has entered upon it; for the Lord hath promised unto all those who obey Him a spirit which will lead and guide into all truth, and which the Prophet Isaiah says shall be as a word behind you, saying, "This is the way, walk ye in it."

There is glory and honor for the faithful, and life everlasting; but as long as wickedness abounds, and sin can find a place in the hearts of men, the righteous will have to meet opposition, battle with persecution, and overcome evil with good. Now, we know that, although the Church of Jesus Christ has been, and now is, oppressed on every hand, she will eventually triumph, and the final issue of all her sufferings and conflicts shall be universal victory over her enemies, permanent tranquility, holiness, and peace; when love unfeigned shall reign supreme, and extend all around, and all above, until the whole earth and the inhabitants thereof are filled with the peaceable fruits of righteousness. In subsequent issues we will consider the plan of life and salvation through which God's greatest gift is obtained, and by which the obedient may enter into their heavenly home, "with songs and everlasting joy upon their heads."

(To be continued.)

He is the noblest who has raised himself by his own exertions to a higher station.—Cicero.

Drive thy business, let not that drive thee.—Franklin.

## United States Census Estimated to be 78,964,742

Below is given a summary of the census work compiled from the best obtainable information. The figures were furnished by 3,000 different persons in all parts of the United States.

The general result of the work is given in the following table:

Population of the United States, exclusive of Alaska and island possessions: Per cent. of gain, 26; 1900, 78,964,742; census of 1890, 62,622,250.

Value of manufactured products: Per cent. of gain, 36; 1900, \$12,698,403,060; census of 1890, \$9,372,378,843.

Value of farm land: Per cent. of gain, 39; 1900, \$17,865,200,831; census of 1890, \$13,279,252,649.

The population of the twenty-five largest cities in the country is as follows:

	Per cent. of gain.	1900.
Greater New York.....	—	3,654,590
New York.....	63	2,007,241
Chicago.....	68	1,843,678
Brooklyn.....	57	1,267,158
Philadelphia.....	15	1,200,000
St. Louis.....	52	687,795
Baltimore.....	38	690,000
Boston.....	24	555,057
Cincinnati.....	35	400,000
Buffalo.....	57	400,000
Cleveland.....	49	390,000
San Francisco.....	14	340,000
Pittsburg.....	34	325,000
Detroit.....	52	315,000
New Orleans.....	24	300,000
Washington.....	28	294,674
Milwaukee.....	43	292,000
Newark, N. J.....	51	275,000
Louisville.....	45	232,000
Minneapolis.....	22	200,000
Jersey City.....	23	200,000
Denver.....	78	190,000
Rochester.....	35	150,000
Indianapolis.....	69	180,000

In numerical order, the five leading states are New York, Pennsylvania, Illinois, Ohio and Missouri, the last named showing the most marked gain in population.

## Girls Compared.

Deseret News.

An investigation of peculiar interest to the West has been completed by Miss Anna Barr, of the physical training department of the University of Nebraska, and as a result it has been announced that the Western woman is physically more perfect than her eastern sisters. To be more explicit upon a subject of such importance, it has been found that the "girls from the East are flatter chested, flatter headed, lesser in lung capacity and bigger footed than the Western girls."

The measurements were made by Miss Barr upon 1,500 Nebraska girls, but it goes without argument that if the experiment were repeated in Utah, the result would be still more favorable to the West. For physical perfection there is nothing like the valleys of the mountains, with their pure air, pure morals and lofty ideals.

And the truth is that this physical beauty is but an outward expression of the beauty of soul. There is a law according to which that which dwells within will find an expression in the outward form. The sculptor no more faithfully carves his ideal in the marble than does the indwelling spirit stamp its image upon the walls of the home in which it dwells. Sorrow, joy, passions, happiness, will leave their peculiar traces. If the heart is pure, the faith strong, and the mind bent submissive to divine will, the tent in which such a personality lives will show it, just as the surroundings of a home give a fair index to the character of the inhabitants thereof.

Miss Anna Barr has paid a great compliment to the Western woman, and found that the idea of the West as "wild and woolly" is entirely erroneous. Wildness must be looked for where "flat heads" and other deformities prevail.



## WHAT GOD REQUIRES.

### The Gospel in Brief — Only One Church — Its Organization — Persecution.

BY ELDER R. W. SMITH.

No doubt there are many honest-hearted people in the world today who are trying to serve God to the best of their ability according to their conception of His divine will; but who are so blinded by the traditions and false doctrines which are so universally taught in the world, that they are in a great measure, if not entirely, ignorant of what our Heavenly Father actually requires of His children in this life. It is a great thing to know the will of the Father, but a greater one to do it when once understood. Knowledge is a great blessing to one who puts it to proper use and cultivation. But to have a knowledge pertaining to the things of God and His commandments and then to ignore them or fail to govern our lives accordingly, is in itself sin. James says, "he that knoweth to do good, and doeth it not, to him it is sin." In order to do good, however, we must first get understanding, without which all is uncertainty and doubt. Those who desire an inheritance in the mansions of our Father in the life that is to come, and who are willing to sacrifice the pleasures of this life, and life itself if necessary, in order to obtain it, should first of all turn their whole attention to acquiring a knowledge of the conditions upon which this great blessing is predicated. Then, having gained the necessary information of what to do, by coupling with that, faith and energy to act accordingly, obeying each principle as it is brought to your understanding, you are then in a fair road to final success and ultimate salvation; which you will gain by continuing steadfast unto the end.

Should the investigator, seeking the "straight and narrow way," go no farther in his investigations than to observe those who profess to be following it and serving as guides to others, he is almost sure to be defeated in his object and give up in despair; for one could never pattern after modern methods of Christianity as an example of obedience to the Gospel of Jesus Christ. The spectacle presented by the combined forces of modern Christendom is, to say the least, discouraging to one who is trying to solve the great problem of salvation. Here is one sect or party advocating certain principles and ordinances as a means of salvation; another alongside of it directly opposing its teachings and holding up to the public gaze an entirely different system of worship; and still a third openly condemning the other two and advocating other doctrines agreeable to their own peculiar views. And so we might go through them all with the same result—opposition, division, multiplied division, and the farther we go the more complicated it becomes.

What seems most strange and perplexing to the mind of the truth seeker in his investigations, is the fact that each one of these sects claim to be following the same road, with Christ and the Apostles as their guide and example. Now our natural conception of reason and sound judgment teaches us that there is something very wrong here, and that there are many thousands who are being deceived and led astray either by the mistaken ideas and conjectures of men, or their cunning craftiness, or perhaps both. The wise man, therefore, will be warned, and instead of stumbling, as many have,

will keep clear of this web of deception and learn the will of God by endeavoring to comply with His requests, and obtain His Spirit as a teacher, by which, and it alone, mankind can understand the things of God.

In starting out upon a search after the Kingdom of God we must of necessity come to one of two conclusions to commence with; either that all the churches now in existence claiming to be Christian taken as a whole, constitute the Church of Christ; or that one only is right and the rest wrong. It would be entirely unreasonable as well as unscriptural for one to arrive at the first named conclusion, for Christ Himself said that if a house be divided against itself it could not stand. God also said that His house is a house of order, and the teachings of the Apostles was to the effect that all true followers of the Master must be baptized by one spirit into one body, and live in the unity of the faith, being perfectly joined together in the same mind and in the same judgment. This brings us then to the last named conclusion, viz., that there can be but one true Church of God upon the earth.

It should be, therefore, the uppermost desire in the heart of every individual, as it certainly is his duty and obligation to God, to seek out that one organization or Kingdom of God, and when found to accept the terms of admission, become associated therewith and obey its precepts, principles and doctrines, which alone will bring salvation in the celestial Kingdom of God in the life to come.

The Church of God as it rolled from the hands of its divine organizer, Jesus Christ, and as it must remain as long as God has a people on the earth, is a perfectly organized system, or body, containing all the gifts, powers and blessings requisite for its government and perpetuation in the earth; and its members enjoy all the rights, privileges and blessings which has ever been accorded the people of God by our Eternal Father. It is built upon the foundation of revelation, and is presided over by a quorum of Apostles, who stand as prophets, seers and revelators to the Church, and who exercise the right of holding direct communication with the heavens and making known to the children of the kingdom the mind and will of God respecting their lives and actions from time to time as circumstances may require.

You will find by referring to 1st Corinthians, 12th chapter and 18th and 26th verses, that God Himself placed these officers, together with many others, in the Church; and from Ephe. 4, 11 to 14, that He placed them there for an express purpose, which was to edify or instruct the Saints and to attend to the work of the ministry; and also that they were to remain until all men should come to a unity of the faith and of the knowledge of the Son of God unto a perfect man.

Paul, in the same chapter referred to above (1st Cor., 12th chapter), likens the Church to the body of a man, and reasons that to dispense with one of the officers of the Church would be equivalent to severing one of the members of our physical organism. We could, therefore, with as much propriety assert that the

body would survive after the head had been severed; as that the church would still exist although you should exclude, or do away, with its visible head—Apostles and Prophets.

According to the Apostles' doctrine, as taught in the Bible, the first requirement made of the candidate for salvation is that he shall believe on the Lord Jesus Christ; second, that he must repent of his sins; third, that he should receive a remission thereof by being baptized in water by a legally qualified servant of God; and fourth, that he should receive the gift of the Holy Ghost by the imposition of hands of those holding the authority to confer it. And having obeyed these principles, he is considered a legally adopted citizen of the Kingdom of God on the earth, prepared to ascend higher and higher on the Gospel ladder leading to the throne of the Majesty on high, which he must do by adding to his faith, virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity, and so on till the last round, perfection, is reached. This is the Gospel of Jesus Christ, pure and simple.

Is there anything strange, inconsistent or unreasonable about it? No, it is beautiful and grand when understood in its true light, and exhibits most beautifully the divine hand of Providence in its composition and arrangement; each principle following the other in perfectly natural and harmonious sequence. This is the Gospel as taught by that generally despised sect known to the world as "Mormons." These are the principles they advocate, and for defending them they are subjected to the same treatment, and made to suffer the same injustice, and receive the same persecution at the hands of their fellow-men, as was our beloved Savior and His followers who inaugurated the system eighteen hundred years ago.

Yet, notwithstanding the great opposition which is encountered in the work of disseminating these divine principles and doctrines among the children of men, they are being widely proclaimed in all the world by the humble servants of the Master in whom they originated; and the time is not far distant when all mankind who will deign to listen will have heard them and had the opportunity of embracing them. And when ample opportunity for their acceptance will have been given the sons of men and they are left entirely without excuse, then Christ will make His appearance, wickedness will be overthrown, Satan will be bound and justice will be meted out to all.

"The time is nigh, that happy time,  
That great expected, blessed day,  
When countless thousands of our race  
Shall dwell with Christ and Him obey."

#### LIFE.

HENRY KING.

Like to the falling of a star,  
Or as the flights of eagles are,  
Or like the fresh spring's gaudy hue,  
Or silver drops of morning dew,  
Or like a wind that chafes the flood,  
Or bubbles which on water stood—  
E'en such is man, whose borrowed light  
Is straight called in, and paid tonight.  
The wind blows out, the bubble dies,  
The spring entombed in autumn lies;  
The dew dries up, the star is shot,  
The flight is past—and man forgot!

Let not one look of Fortune cast you down;  
She were not Fortune if she did not frown;  
Such as do bravest bear her scorns awhile,  
Are those on whom at last she most will smile.

—Lord Orrery.





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### ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church, to-wit: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

### ARGUMENTS OF BIGOTS ANSWERED.

We have recently received several letters, asking if the Latter-day Saints believe a woman cannot be saved, unless she be, as our enemies express it, "tacked on to some man." This argument is only a fair sample of many of its kind used by silly, bigoted fanatics, who are unable to meet our Elders in reasonable arguments, and are constantly resorting to just such rot as this. There is not a religious sect on earth, professing a belief in Christ Jesus, whose religious views are filled with so much charity, concerning the salvation of the daughters of Eve, as is the belief of the Latter-day Saints.

When the great day of eternal judgment dawns it will be found that man will be punished and damned for the sinful lives lived by many of the women of the world; God will deal out a just and a charitable punishment to those of His

daughters who sin, but this punishment will be nothing compared to the judgment that will be pronounced upon man, whom God created, the stronger of the sexes, and therefore expected him to become a protector, instead of the defiler of His daughters. Man will be more severely punished, because he will be looked upon as the responsible one. It would not surprise us, if, when a daughter of Eve, one who has led a life of sin in this world, stands before the great judgment seat, that God's voice may not be heard telling her to step aside, before receiving her sentence, until He had first passed judgment upon the man who was the cause of her starting out on this life of sin, and also upon the men who were the cause of her continuing in this downward path.

But to return to the original subject, the fault of mankind today lies in their ignorance in not knowing the difference between merely being saved and being exalted. Many will be saved who will not be exalted, because there are different degrees of salvation, just as there are different glories in the Kingdom of God; as the Apostle Paul says, one like unto the sun, another like the moon, and others like the stars; or, as the Master Himself said, in His Father's house were many mansions, and that He would go to prepare a place for them, that where He was there they might be also. Those who will inherit the greatest glory and dwell with Christ will be those who will be exalted; others of God's children will be saved, each one according to his or her acts, but none will reach that glory like unto the sun, save they obey the Gospel of Christ, and none will be exalted in that glory (because there will also be different degrees of salvation in that glory), unless they are faithful in keeping all of God's commandments. We therefore believe that no woman can reach the highest exaltation without the man, and that no man can be thus exalted without the woman. We cannot help whether this doctrine suits bigots or not, it is the law of God and will be understood when the great day dawns, and to those who open so wide their mouths in denouncing the Mormons we ask why they do not denounce the Apostle Paul in the same manner? He taught the same doctrine when he said the man was not without the woman, neither the woman without the man in the Lord. The trouble is that modern Christianity has heaped unto themselves teachers for such a length of time and has listened so much to man's interpretation of God's word, that they understand about as much regarding being saved, being exalted, and being sanctified, as a pikaninny coon knows about ancient Greek. That our readers might know something more about our belief concerning woman, we reproduce, in this number, an article on the "origin and destiny of woman," from the pen of the late President John Taylor.

The Fairhope Courier, a neat little journal, published down in Alabama, contains the following, from the pen of Marie Howland:

We have had a visitation from the Church of Jesus Christ of Latter-day Saints. Very few indeed were out to hear the Elder's (Martineau) address, given on such short notice, merely put on the bulletin board a few hours, and as there was a band rehearsal, and at Cliff Cottage a class meeting.—Speaking for myself, only, I was entertained and instructed; and of absorbing interest to me was the account of that small band of devoted Saints travelling from Missouri hundreds of miles (through a desert region much of the way) and among savage Indians; most of them pushing two-wheel carts, containing all their worldly

goods; arriving at length, weary, lame, hungry and foot-sore, in the Great Salt Lake valley. There they halted, and before twenty-four hours had passed prepared a little portion of the soil and planted some of the precious seeds they had brought with them. They were on that inhospitable alkali soil, and for years they fought death, starvation and other enemies with an indomitable will and an unflinching trust that God had led them there to found the Church of Zion and to build up a noble commonwealth. No wonder, when we consider what they have accomplished, that they believed themselves divinely led.

I never saw a Mormon before, though one of my most valued and learned correspondents, the editor of the Young Woman's Journal of Utah, is one of the Saints; and, literally, judging from the wise, tolerant, liberty-loving spirit she always manifests, and from her beautiful photograph, I believe her to be of the "salt of the earth." I should also add from the testimony of those who know her personally.

We wish to call the attention of all delinquent subscribers in regard to renewing their subscriptions.

After July 1st all delinquent names will be dropped from our mailing list.

Please note date of expiration on your wrapper, and if behind renew at once.

Annie Beers,  
William H. Petty,

Married in Logan Temple,  
Wednesday, June 20th, 1900.

We send congratulations and wish Brother and Sister Petty happiness and prosperity through life.

### Words of Condolence.

All who are acquainted with Elder Sylvester Low, President of the South Carolina Conference, will be pained to learn of the death recently of his 9-year-old son, Leslie. Brother Low is a man of sterling worth, who is loved and respected by all who know him, and in his hour of trial we pray he and his family may be comforted by the sweet influence of God's Holy Spirit.

"Cease, ye fond parents, cease to weep,  
Let grief no more your bosoms swell;  
For what is death? 'Tis nature's sleep;  
The trump of God will break the spell,  
For He, whose arm is strong to save,  
Arose in triumph o'er the grave."

"Why should you sorrow? Death is sweet  
To those that die in Jesus' love;  
Though called to part, you soon will meet  
In holier, happier climes above;  
For all the faithful, Christ will save,  
And crown with victory o'er the grave."

### News' Special Edition.

The special edition of the Deseret News, issued June 16th, in commemoration of the fiftieth anniversary, is indeed a gem, teeming with good reading. For general make-up, clean and newsy reading, and as an educator, the News is a leader. In comparing the two papers, that of June, 1850, with the one recently issued, we see and appreciate the real advancement made by the News, which has ever had as its motto, "Truth and Liberty."

### Summer Excursions—Colorado, Utah.

The Union Pacific will place in effect June 21, July 7 to 10, inclusive, July 18 and August 2, summer excursion rates of one fare for the round trip plus \$2 from Missouri river to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake. Tickets good for return until October 31. For full particulars address J. F. Aglar, General Agent, St. Louis.

### Reduced Rates to Salt Lake, via Union Pacific.

June 25th to July 11th, Union Pacific make one fare plus two dollars for the round trip, Chicago, St. Louis and Kansas City to Ogden and Salt Lake.



## ORATORICAL CONTEST.

The Young Men's Mutual Improvement Association's oratorical contest, held in the Assembly Hall, Salt Lake City, June 11, was won by Walter J. Sloan, there being five contestants. The judges of the contest were, on delivery, B. H. Roberts, O. F. Whitney and Geo. H. Brimhall; on thought and composition, Dr. J. E. Talmage, Prof. N. L. Nelson and E. H. Anderson. We publish the prize oration, "Thou Shalt Not," in full, as contained in the Deseret News of June 12th:

## "THOU SHALT NOT."

The thoughts which I shall utter are the result of some study as to the causes which have led to most, if not all, the persecutions that have been heaped upon former, as well as upon Latter-day Saints.

Four thousand years ago, God thundered from the summit of Sinai, ten great commandments. Since that eventful day in the world's history, each has been broken time and time again, yet the breaking of none has caused so much sorrow and suffering, misery and death as the breaking of the ninth, "Thou shalt not bear false witness against thy neighbor."

The world's tragedy, enacted on the summit of Calvary, was but the effect of a cause which had preceded it. The breaking of the sixth commandment had been preceded by the breaking of the ninth commandment. Let your minds go back to the scene which was enacted in the judgment hall of Pilate, nearly 1,900 years ago. Seated upon his throne, with his purple robes about his form, is the Roman governor; before him stands the man who, but a few hours earlier, had been dragged from his agonizing prayer in Gethsemane; to the right and left, stand Rome's hirelings; close to the throne stands the band of priests, elders, and scribes, every feature of their vicious faces showing the hatred which they bear towards their intended victim. Only one thought seems to control their actions: "Away with him. Let his blood be upon us and upon our children." The background of the judgment hall is filled with a hating, howling mob, crying, "Crucify him! Crucify him!" presenting in their action, a picture of hate and murderous intent such as the world has rarely seen. Pilate finds no fault. The testimony is not strong enough to convict. Are, then, the priests, elders and people to be denied the blood of their intended victim? No, for, "At last came two false witnesses." It would be unjust to say that Pilate knew that the testimony was false, yet upon it he sentenced the "perfect man" to death upon the cross. The Son of God was crucified on Calvary. He was convicted before Pilate. He was murdered by haters. He was convicted by liars. The breaking of the sixth commandment on Calvary Hill was not a greater crime than was the breaking of the ninth in the judgment hall of Pilate.

The Savior was crucified through the breaking of it; Peter and John were imprisoned by the same means; as were also Paul and Silas; the stoning to death of Stephen was not an effect from the same cause; Peter was crucified, head downward; Paul was beheaded; all the horrors of the early Christian persecutions were but the outcome of the testimony of false witnesses. Read the story of the Inquisition; of the massacre of St. Bartholomew; of the religious persecutions through the world for the past nineteen centuries, and then tell me if you know of any other commandment, the breaking of which has had as far-reaching an effect as has the breaking of the ninth. Time forbids a detailed account of all the horrors committed in the name of religion, but in nearly every case the cause was the same as that which drove the "Man of Sorrow" from

the judgment hall of Pilate to the Hill of Calvary.

No sooner did the "Boy Prophet of the Nineteenth Century" tell of the heavenly visit which he had received, than false witnesses arose. Read the story of his mob-driven life from the age of 14 until his cold body lay against the stone wall of Carthage jail. Read the history of the Latter-day Saints from Kirtland to Jackson county, to Nauvoo, to Far West, to the valleys of the Rockies, the story of Johnson's Army and the Utah State Penitentiary and then tell me what was the cause of all the robbing, driving, imprisonments, beatings, mobbings and murders which have been committed in the name of religion and justice, if it did not arise from the testimony of false witnesses?

Let your minds dwell for a moment on the tragedy enacted on Slippery Fork of Cane Creek, in Lewis county, Tennessee, in 1884, in which Elders Gibbs and Berry gave their lives for the cause of truth, or turn to the tragic death of Elder Standing in Georgia, and then answer what was the incentive which organized and drove those mobs to their bloody work if it was not the testimony of false witnesses?

Let any Elder of this Church who has filled a mission to any nation of the earth, tell you of his trials and persecutions, and ask him the cause. I think that he will answer with me, that it was brought about through the testimony of false witnesses.

The history of the world's great crimes may be written in two sentences. The breaking of the ninth commandment, the cause; stealing, mobbing and murdering, the effect.

Few, if any, people in the world's history have suffered so much from the breaking of this commandment as have the Latter-day Saints, yet sometimes I wonder if many have not forgotten the cause of their persecutions, of most of their sorrow and sufferings? If some of them have not forgotten that the God who gave them existence has said, "Thou shalt not?" If many of them have not forgotten that good (though homely it may be) maxim of the Church, "Mind your own business?"

The lowest, most contemptible and cowardly creature is the character assassin, for his work is usually done in such a way that his victim has no chance for defense. The thief and murderer are oftentimes brave in comparison, for "none but cowards lie." No person can have the right to break the ninth commandment any more than he can have the right to break the sixth or seventh.

If, for the breaking of the ninth commandment, you can plead "not guilty," for you have injured no man with false testimony, then all praise to you for keeping free from this sin. But characters may be ruined without a direct lie, by innuendo, a false impression, by a half a truth and half insinuation. "A lie that is half a truth is the blackest lie of all." Such actions always have weight with those who wish to believe evil. A word, a look, a sigh, then metaphorically like the Arab, you fold your tent and silently steal away; Mark Antony-like, your actions seem to say, "Now let it work; mischief, thou art afoot. Take thou what course thou wilt." "When we say of people what we will not say to them, we are either cowards or liars."

You tell me that man is the architect of his own life, that if he has broken the law, he must pay the penalty. I grant your charge. But his actions do not license you to add greater crimes to his credit. I deny any man the right to sit in judgment upon the actions of his neighbor, unless he has been injured; yes, even then, I deny him the right to judgment. "Judge not lest ye be judged." "Forgive one another, even as God, for Christ's sake, has forgiven you." If you pray to God to forgive you of your sins and refuse to forgive your fellow-man, I deny you the right to utter the Lord's Prayer, "Forgive us our debts as we forgive our debtors." Note the first thought

which The Prince of Peace uttered after the prayer, "For if ye forgive men their trespasses, your Heavenly Father will also forgive you, but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Before you refuse to forgive, I ask you to remember the last great prayer—"Father, forgive them, for they know not what they do." Forgetting not the words of life and beauty, "Blessed are the merciful, for they shall obtain mercy."

Humanity is frail enough; the faults and wrongs which we have and commit are numerous enough without any adding thereto. What joy or satisfaction does it give to tell the faults of another? God has not appointed us to tell the faults of our neighbors, to make their failings known to the world. Would it not be nearer our religion and our Prince to hide the faults and to try and lead the erring one from the errors of his way? Remembering that "The words of the tale bearer are as wounds?"

Let me make a plea for the erring soul. Fathers, mothers, you who know the faults of your neighbors' son, or the indiscreet acts of their daughter,—before you tell them, think how your story would sound if it were directed against your own loved ones and how you would feel if the story told should blight the fair name of your child and cast a stigma upon yourself? You who have children whom you love with your heart's strong beating, what would be your feelings if it were your child whom some one had spoken ill of?

"If you're the first to see a fault,  
Be not the first to make it known."

Hide rather than expose a fault, for there are times when silence is better than the truth. The first Napoleon had, as one of his mottoes, "I command, or I am silent." Can we not take for a motto, "I speak good of others, or I am silent?"

Young man, you have a mother and sisters, ere you speak ill, true or false, against the mother or sister of another, let me ask you to think how your words would sound spoken against those dear ones whom you love, remember that to the true man, the character of a woman is ever sacred; no matter what she is or may have been, you do but lower yourself to speak ill of her. To the young woman who is given to this fault, of evil speaking, I can only say, Thou art thy sex's own worst enemy. Thou hast less charity toward thy sex than has man.

We are human, weak and frail. Paul-like, "the spirit is willing but the flesh is weak." How willing, how weak, only the struggling, fighting soul knows. The greatest battles of life are those fought in silence. Be he what he may or where he may, away down deep in every heart lies the wish to lead a higher, a better, a nobler life; yet how hard it is to overcome evil, to leave forever the flesh-pots of Egypt! Yet, how much easier would be our fight if there were only a helping hand, a smile or a word of encouragement. Would it not be better for the young man or woman whom you see going wrong, if, instead of telling others of the wrong, you were to go to them with love and kindness and try to help them to a higher and better life. A pound of help is better than a ton of advice, an ounce of kindness better than a ear load of faultfinding. "There is an infinite satisfaction in receiving the gifts of God, but the privilege of becoming the means through which He will bestow light and blessings upon others is the greatest privilege bestowed upon man." "There is no beautifier of the form, complexion and manner like the wish to scatter joy and not pain around us." I cannot think that we would defame the character of our brother willfully; I cannot think that we would injure, by tale-bearing, with malicious intent; but rather I try to think that we do not know the "whys and wherefores" for every false step that he may have made. It is not given us to know his temptations and trials. If we understood his heart's motives, we



would be less ready to find fault, more ready to help.

"If we knew the cares and trials,  
Knew the efforts all in vain,  
And the bitter disappointments,  
Understood the loss and gain,  
Would this grim exterior roughness  
Seem, I wonder, just the same?  
Would we help where now we hinder?  
Would we ply where we blame?"

"Ah, we judge each other harshly,  
Knowing not life's hidden force;  
Knowing not the stream of action  
Is less turbid at its source.  
Seeing not amid the evil  
All the golden grains of good;  
Oh, we'd love each other better  
If we only understood."

I plead for the erring, struggling, misunderstood soul; that with love and kindness it shall be led, not driven, to a higher, a better, a nobler life.

God gave ten commandments. They are as binding as they ever were. Where is the Latter-day Saint that would make unto himself any graven image? Where is the one who would worship any other God? They are not Sabbath breakers; they are not profaners; they are not thieves; the teaching of the seventh commandment is sacred to them; the murderer is unknown among them. All of these commandments have they kept from their youth, up; but do they break the ninth commandment? Do they hear false witness? You ask me if I place the bearing of false witness upon the same level of crime as the breaking of the sixth, seventh, eighth or tenth commandment? And why not? God made no distinction when He gave them. He prefaced each with "Thou shalt not." I know of but one distinction made in Holy Writ—that which was made by the Christ. The first great commandment is this: "Thou shalt love the Lord thy God with all thy might, mind and strength." And the second is like unto this—"Thou shalt love thy neighbor as thyself." Who is thy neighbor? Read the parable of the Good Samaritan? Do I love my neighbor as myself when with words I rob them of their honor, of their good name? You remember the words which the "Bard of Avon" has put into the mouth of his character of Iago? "Good name in man and woman, dear my Lord, is the immediate jewels of their souls: Who steals my purse, steals trash; 'tis something, nothing; 'twas mine, 'tis his, and has been slave to thousands. But he that fileth from me my good name, robs me of that which no enriches him and makes me poor indeed." "The crown and glory of life, is character." Wealth nor talent should be so priceless. Fame is ofttimes but a dream; wealth, but a will-o'-wisp.

Death robs you of your loved ones and sorrow fills the heart; friends prove false and regret floods the soul; wealth vanishes and leaves poverty; take away religion and the bright star of hope is gone; health goes, the vengeance of a violated law of nature remains. Wealth may be regained, health may return, other loved ones may fill the aching void, new friends take the place of those lost, the star of hope may once more shine, but take away honor and you leave nothing but desolation, heart-aches and misery! The sun of life is set; darkness alone remains. You have stolen that which can never be returned. And as surely as God lives you shall pay the penalty of that theft. The laws of the land may fail to reach you in this life, but the laws of God will reach you in eternity. You have broken a commandment and the penalty shall be paid.

The breaking of the ninth commandment has ever been followed by suffering, misery and death. The partial breaking of it by disgrace and dishonor. "Blessed are the merciful, for they shall obtain mercy." "Forgive us our debts as we forgive our debtors." "Thou shalt love thy neighbor as thyself." "Thou shalt not bear false witness against thy neighbor." Such are the commandments of God. Can we, will we, do we follow them?

## The Origin and Destiny of Woman.

The following article appeared in the *Mormon*, a publication issued in New York City in the fifties, under the editorial management of the late President John Taylor. The date of the issue containing it was August 29, 1857. It has been reproduced in the columns of the *Deseret News*:

The Latter-day Saints have often been ridiculed on account of their belief in the pre-existence of spirits, and for marrying for time and all eternity, both being Bible doctrines. We have often been requested to give our views in relation to these principles, but considered the things of the kingdom belonged to the children of the kingdom, therefore not meet to give them to those without. But being very politely requested by a lady a few days since (a member of the church) to answer the following questions, we could not consistently refuse—viz.: "Where did I come from? What is my origin? What am I doing here? Whither am I going? And what is my destiny after having obeyed the truth, if faithful to the end?"

For her benefit and all others concerned, we will endeavor to answer the questions in brief, as we understand them. The reason will be apparent for our belief in the pre-existence of spirits, and in marrying for time and all eternity.

Lady—Whence comest thou? Thine origin? What art thou doing here? Whither art thou going, and what is thy destiny? Declare unto me if thou hast understanding? Knowest thou not that thou art a spark of Deity, struck from the fire of His eternal blaze, and brought forth in the midst of eternal burnings?

Knowest thou not that eternities ago, thy spirit, pure and holy, dwelt in thy Heavenly Father's bosom, and in His presence, and with thy mother, one of the queens of heaven, surrounded by thy brother and sister spirits, in the spirit world, among the Gods? That as thy spirit beheld the scenes transpiring there, and thou growing in intelligence, thou sawest worlds upon worlds organized and peopled with thy kindred spirits, took upon them tabernacles, died, were resurrected, and received their exaltation on the redeemed worlds they once dwelt upon. Thou being willing and anxious to imitate them, waiting and desirous to obtain a body, a resurrection and exaltation also, and having obtained permission, thou made a covenant with one of thy kindred spirits to be thy guardian angel while in mortality, also with two others, male and female spirits, that thou wouldst come and take a tabernacle through their lineage, and become one of their offspring. You also chose a kindred spirit whom you loved in the spirit world (and had permission to come to this planet and take a tabernacle), to be your head, stay, husband and protection on the earth, and to exalt you in the eternal worlds. All these were arranged, likewise the spirits that should tabernacle through your lineage. Thou longed, thou sighed and thou prayed to thy Father in heaven for the time to arrive when thou couldst come to this earth, which had fled and fell from where it was first organized, near the planet Kolob. Leave thy Father and mother's bosoms and all thy kindred spirits, come to earth, take a tabernacle, and imitate the deeds of those you had been exalted before you.

At length the time arrived, and thou heard the voice of thy Father, saying, go, daughter, to yonder lower world, and take upon thee a tabernacle, and work out thy probation with fear and trembling and rise to exaltation. But daughter, remember you go on this condition, that is, you are to forget all things you ever saw, or knew to be transacted in the spirit world; you are not to know or remember anything concerning the same that you have beheld transpire here; but you must go and become one

of the most helpless of all beings that I have created, while in your infancy; subject to sickness, pain, tears, mourning, sorrow and death. But when truth shall touch the cords of your heart they will vibrate; then intelligence shall illuminate your mind, and shed its luster in your soul, and you shall begin to understand the things you once knew, but which had gone from you; you shall then begin to understand and know the object of your creation. Daughter, go, and be faithful in your second estate, keep it as faithful as thou hast thy first estate.

Thy spirit, filled with joy and thanksgiving, rejoiced in thy Father, and rendered praise to His holy name, and the spirit world resounded in anthems of praise and rejoicing to the Father of spirits. Thou bade Father, mother and all farewell, and along with thy guardian angel, thou came on this terraqueous globe. The spirits thou had chosen to come and tabernacle through their lineage, and your head having left the spirit world some years previous, thou came a spirit pure and holy, thou hast taken upon thee a tabernacle, thou hast obeyed the truth, and thy guardian angel ministers unto thee and watches over thee. Thou hast chosen him you loved in the spirit world to be thy companion. Now, crowns, thrones, exaltations and dominions are in reserve for thee in the eternal worlds, and the way is opened for thee to return back into the presence of thy Heavenly Father, if thou wilt only abide by and walk in a celestial law, fulfill the designs of thy creation, and hold out to the end. That when mortality is laid in the tomb, you may go down to your grave in peace, arise in glory, and receive your everlasting reward in the resurrection of the just, along with thy head and husband. Thou wilt be permitted to pass by the Gods and angels who guard the gates, and onward, upward to thy exaltation in a celestial world among the Gods. To be a priestess queen unto thy Heavenly Father, and a glory to thy husband and offspring, to bear the souls of men, to people other worlds (as thou didst bear thy tabernacles in mortality), while eternity goes and eternity comes; and if you will receive it, lady, this is eternal life. And herein is the saying of the Apostle Paul fulfilled, "that the man is not without the woman in the Lord, neither is the woman without the man in the Lord." "That man is the head of the woman, and the glory of the man is the woman." Hence, thine origin, the object of thy creation, and thy ultimate destiny, if faithful, lady, the cup is within thy reach, drink then the heavenly draught, and live.

## Keep Still.

Keep still! When trouble is brewing, keep still; when slander is getting on its legs, keep still; when your feelings are hurt, keep still till you recover from your excitement at any rate. Things look different through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years, I had another commotion and wrote a long letter; but life rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look over it without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence and eventually it was destroyed.

Time works wonders. Wait till you can speak calmly, and then you will not need to speak, maybe. Silence is the most massive thing conceivable sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did or lack of ability.—Exchange.



## GLEANINGS.

Elder George A. Adams has been chosen to succeed President Elton, of the Chattanooga Conference. Elder Adams is an intrepid worker for the Master, and we look for a continuation of the good work in this conference. President Elton has been called to labor in the office.

Ere this, J. Urban Allred, former President of the Middle Tennessee Conference, is in Zion enjoying the association of loved ones and friends. Brother Allred filled every position given him, while in the Mission, with honor. His successor, Elder John Reeve, takes hold of his new and responsible position with a determination to keep Middle Tennessee Conference where she now stands—in the front ranks.

### Miss Knight at Home.

Provo Daily Enquirer, June 12.

Miss Inez Knight, daughter of Mr. and Mrs. Jesse Knight, of this city, returned home last evening, from her missionary labors in Great Britain. Miss Knight left Provo April 2, 1898, and has worked continuously in the Bristol and London Conferences. The lady took up the same work as the male missionaries in preaching in the streets and halls, and distributing tracts. The Millennial Star states that Miss Knight is the first lady missionary to fill a full mission, and that she has done much to demonstrate the fact that ladies are a success in spreading the Gospel. The returned missionary has the distinction of being one of the first two ladies ever set apart for regular missionary labors. Since returning to this side of the pond, Miss Knight has visited many of the interesting points in the east en route home.

### Abstracts From Correspondence.

Mt. Pleasant, Utah, June 17, 1900.  
President Ben E. Rich, Chattanooga, Tenn.:  
Dear Brother—I assure you that I appreciate the interest you and the brethren at the office have taken in me, and I wish to thank the Elders of the Southern States Mission for their fastings and prayer in my behalf. I believe I have been benefited already, and trust I shall recover completely in the near future.

Thanking you one and all for your expressions of sympathy and love, I am, your brother in the Gospel,

A. C. CANDLAND.

Corbin, Ky., June 19, 1900.  
To The Southern Star.

Today we have completed our tracting in this town of about 2,500 inhabitants, having spent just a week here.

Although we have many friends at present, the way has appeared rather misty at times since our arrival in the city, and our experience has not been unlike that of others in our position, which we will take time to relate in as few words as possible.

On Tuesday, June 12th, we entered Corbin with the intention of doing all in our power, by the assistance of God, to warn the people of the approaching judgments upon the wicked, and to impart the plan of salvation unto them, as God had given us a knowledge of the same.

We were unsuccessful from the start in procuring a house to speak in, but were granted the privilege by the chief executive to distribute our tracts, sell books, and hold street meetings. We held one meeting without disturbance, but at

our second night's service we were treated to a shower of eggs just as we closed, but escaped unharmed, and were taken to a hotel by a kind friend, who paid for our night's lodging.

We were out early next morning to see if we could have protection from such a lawless and disrespectful set as those who mistreated us, and we were promised by those in authority that we should be protected. Saturday last we went to the home of a friend, Levi Ellison, and found a letter awaiting us, which read as follows:

Corbin, Ky.

To the Mormon Elders:

We will give you until tonight to leave this town, and we warn you not to undertake to speak any more on our streets.

Please take notice to this.

COMMITTEE.

From the time of our mistreatment, our friends have increased in number, and many have become indignant at such lawlessness on the part of some of their townsmen.

As to the notice received, we gave very little attention to it, because there were so many who promised us protection, and Saturday night we stood on the same corner where we had received the eggs, and while several men stood by as guard, we preached the Gospel.

Upon leaving we can truthfully say that the people of Corbin, with the exception of those few whom we have mentioned, have proven to us a fair-minded and liberty-loving people.

Among our friends and kind benefactors, of Corbin, may be mentioned the names of Levi Ellison and family, J. D. Shotwell and family, John Shotwell, Solomon Wilder, George Wyatt, Samuel McKargue and wife, and many others, who shall receive their reward according to the promise of our Savior.

WM. G. MILES, JR.  
HUGH ROBERTS.

### Valuable Note Book Free.

The Union Pacific Railroad Company has just issued a publication entitled Outdoor Sports and Pastimes. It is one of the best publications of its kind ever issued, contains all that can be learned in relation to base ball, bicycling, cricket, croquet, foot ball, golf, lacrosse, lawn tennis, polo, quoits, and outdoor sports of all kinds. It is a very useful little book, well printed, with diagrams to illustrate the text. No devotee of any of the sports enumerated should be without it. It contains all the up-to-date rulings of the United States Golf Club Association, twenty-nine foot ball rules, with a dozen minor notes; also fifty-five rules for cricket. If this book was sold in book stores it would be considered cheap at 50 cents, but J. F. Aglar, general agent Union Pacific Railroad, 903 Olive street, St. Louis, will mail the same free on receipt of 3 cents in stamps to cover cost of postage.

### How Toil Conquered Pride.

John Adams, the second President of the United States, used to relate the following anecdote:

"When I was a boy I used to study Latin grammar; but it was dull, and I hated it. My father was anxious to send me to college, and therefore I studied the grammar till I could stand it no longer; and, going to my father, I told him that I did not like to study, and asked for some other employment.

"My father said: 'Well, John, if Latin grammar does not suit you, try ditching—perhaps that will. My meadow

younder needs a ditch, and you may put by Latin and try that.'

"This seemed a delightful change, and to the meadows I went. But soon I found ditching harder than Latin, and the first forenoon was the longest I ever experienced. That day I ate the bread of labor, and glad was I when night came on. That night I made some comparison between Latin grammar and ditching, but said not a word about it.

I dug next forenoon, and wanted to return to Latin at dinner; but it was humiliating, and I could not do it. At night toil conquered pride; and, though it was one of the severest trials I ever had in my life, I told father that if he chose I would go back to Latin grammar.

He was glad of it, and if I have since gained any distinction, it has been owing to the two days' labor in the ditch."—Christian Standard.

### A Flower Emblem.

It is said that there is a flower in South America which is visible only when the wind blows. The shrub belongs to the cactus family and the stem is covered with warty-looking lumps in calm weather. These lumps, however, need but a slight breeze to make them unfold large flowers of a creamy white, which close and appear as dead when the wind subsides. Fit emblem this of many Christians who in ordinary times exhibit but little of active grace and are supposed to be unsympathetic and indifferent, but when reverses and afflictions come to themselves or others, when there is a call for what they can do or give, open out into the loveliness of charity and minister joy unto all about them by their grace.—Peloubet.

### "Smoking Glass."

Pat was no astronomer, says the Cleveland Plain Dealer, but next to his pipe, he loved to be "up to date." A friend had been telling him about an approaching eclipse of the sun.

That night Pat sat on his door-step, patiently puffing away at his old pipe. He would light a match, pull at the pipe, and then, as the match burned out, try another. This he did till the ground was littered with burnt matchwood.

"Come to supper, Pat!" called his wife from the kitchen.

"Faith, an' Oi will in a minnte, Biddy," said he. "Moike has been a-tellin' me that if Oi smoked a bit av glass, sure I could see the sports on the sun. Oi don't know whether Moike's been a-foolin' me, or whether Oi've got hold of the wrong kind o' glass."

He is the man who is apt to be offended, and to be "hurt," as he calls it, because someone passed him at the church door without speaking, or "said things" about him—he knows not what—behind his back, or objected to some plan which he proposed, or refused to do something he asked. Having worried his wife about the matter, and talked himself into a fever of wounded vanity, he gives everybody to understand that he has a grievance, and assumes the air of a martyr. As a formal protest he may even absent himself from church for two Sundays, and will be still further hurt if no one calls to inquire the reason. Of course he is very provoking, but there is no malice in the man and he ought to be gently treated. It is his misfortune, rather than his fault, that he has no scarf skin, and no protection against the inevitable friction of life. A gentle touch and a liberal use of spiritual ointment will cure his wounds, or, rather, scratches.—Ian MacLaren.



## REPORT OF MISSION CONFERENCES FOR WEEK ENDING JUNE 9, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	12	350	.....	45	129	29	291	251	7	1	12	15	313	.....	.....	Chattanooga	Tennessee
Heber S. Olson	Virginia	41	1035	335	173	217	42	617	281	50	.....	17	78	548	.....	2	Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	21	621	26	40	159	45	465	275	45	4	13	43	393	.....	1	Centre	Kentucky
E. L. Pomeroy	East Tennessee	35	917	193	79	223	151	878	549	43	1	41	46	616	1	4	Winston-Salem	N. Carolina
W. D. Rencher	Georgia	34	808	9	109	150	68	410	332	15	1	16	50	675	.....	2	Columbus	Georgia
A. C. Strong	North Alabama	32	808	23	134	158	17	402	358	63	7	13	64	682	.....	2	Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	39	892	188	13	183	3	152	102	16	1	15	75	341	3	11	Valdosta	Georgia
John Reeve	Mid. Tennessee	32	621	141	71	200	22	431	32	11	3	17	52	368	.....	2	117 N. Summer st. Nashville	Tennessee
J. M. Haws	North Carolina	44	1291	193	443	216	90	664	247	35	.....	26	99	969	3	.....	Goldsboro, Box 921	N. Carolina
Sylvester Low, Jr.	South Carolina	35	811	704	23	257	2	125	82	13	2	11	50	500	.....	1	Bennettsville	S. Carolina
G. M. Porter	Mississippi	12	251	4	1	61	1	41	3	1	.....	3	14	136	2	.....	Ackerman	Mississippi
W. W. MacKay	East Kentucky	27	740	6	316	189	10	515	293	42	1	28	71	439	.....	.....	Barboursville	Kentucky
W. O. Phelps	Louisiana	6	71	44	.....	25	.....	25	7	5	1	3	12	117	.....	.....	Hughes Spur	Louisiana
W. H. Boyle	South Alabama	16	503	52	61	24	34	197	192	12	.....	4	20	167	3	1	Camden	Alabama
Don C. Benson	North Kentucky	20	526	10	74	111	27	423	358	10	.....	12	33	393	.....	4	413 W. Chestnut, Louisville	Kentucky
L. M. Nebeker	South Ohio	16	394	942	209	48	.....	869	55	36	.....	7	29	298	.....	.....	539 Betts St., Cincinnati	Ohio
H. Z. Land	North Ohio	13	264	171	29	623	3	377	48	10	.....	17	114	.....	.....	41	Cheshire St., Cleveland	Ohio

## History of the Southern States Mission.

(Continued from Page 240.)

December, 1897—After holding the Virginia Conference, President Kimball returned to Chattanooga on the morning of the 1st inst., remaining until the night of the 3d, when he started for Vanceburg, Ky., at which place the East Kentucky Conference was held on the 4th and 5th. The Kentucky Conference was held at Centre, Metcalf county, Kentucky, on the 11th and 12th inst., Apostles Lyman and Cowley, President Kimball and Elder John Woodmansee visiting with the brethren. The chief topic and instructions to the Elders was the cultivation of the Holy Spirit by obedience.

On the night of the 11th, Elder James E. Hart, President of the East Tennessee Conference, arrived in Chattanooga, informing President Kimball that he considered it impossible for that Conference gathering to be held at Wooddale, Knox county, Tenn., on the 25th and 26th insts., the place where the Elders had been notified to gather. Elders A. W. Ensign and Jos. R. Morrell, who were laboring in Knox county, were notified by an organized mob of eighteen men to leave the county. A Mr. Luttrell was the chief mobocrat, and was considered by the people who respected justice to be an unruly citizen. He leveled a gun on one of the Elders whom he met in the road, and threatened to kill him if he remained in the country much longer. He used vile language and by his actions toward the brethren incited others to persecute them. The Elders had been in the county but a short time, and in the face of much opposition were making converts. In that county were many honest-hearted people who were awaiting the voice of the Shepherd. Some had accepted the faith, while many others were investigating. There were also many good people who, although they did not believe in the so-called "Mormon" doctrine, yet they were willing to entertain and respect the Elders as American citizens. The whole community became excited and the Elders withdrew, resuming their labors in another part of the county. Although released to return home by Dec. 11th, President Hart of his own free will, went to Johnson City, Tenn., and there made preparations for Conference.

Middle Tennessee Conference was held on the 18th and 19th, at Duck River, Hickman county, Tenn. The East Tennessee Conference was successfully held at Johnson City on the dates appointed and much good instruction was given by Apostles Lyman and Cowley. The year of 1897 closed, much good having been accomplished. Many honest-hearted people had come out from the world and were willing to serve God with mind, might and strength. Books and tracts had been left at many thousand homes by the Elders. Taking the year as a whole, much good had been done and the seeds of righteousness sown were sure to bring forth some good.

We might well conclude the year's

history of the Mission by quoting the poem written by Willis:

"Fleeting hath passed the year; the seasons came  
Duly as they were wont—the gentle Spring,  
And the delicious Summer, and the cool,  
Rich Autumn, with the nodding of the grain,  
And Winter, like an old and hoary man,  
Frosty and stiff—and so are chronicled.  
We have read gladness in the new green leaf,

And in the first-blown violets; we have drunk

Cool water from the rock, and in the shade  
Sunk to the noontide slumber; we have plucked

The mellow fruitage of the bending tree,  
And glided to our pleasant wanderings  
When the cool winds came freshly from the hills;

And when the tinting of Autumn leaves  
Had faded from its glory, we have sat  
By the good fires of Winter, and rejoiced  
Over the fullness of the gathered sheaf.  
'God hath been good!' 'Tis He whose hand  
Moulded the sunny hills, and hollowed out  
The shelter of the valleys, and doth keep  
The fountains in their secret places cool;  
And it is He who leadeth up the sun,  
And ordereth up the starry influences,  
And tempereth the keenness of the frost;  
And, therefore, in the plenty of the feast,  
And in the lifting of the cup, let Him  
Have praises for the well-completed year."

(To be continued.)

## The Influence of a Mother.

Not long ago an old man lay dying. For days he had lain almost unconscious, only rousing himself to take a little nourishment. Suddenly his strength seemed to return. He raised up in bed. "Mother!" he called. "Oh, I thought I heard my mother," and frequently thereafter until his death he talked to those about him of the personal appearance, manners and life of the mother who had died when he was 9 years of age. Think how strong an impression was made by that mother in the brief years her boy had been under her control. He had grown to manhood without her, had taken part in the business, social and political life of his native place, yet at the last, business cares, social pleasures, political triumphs, were forgotten. His mother and his early life at home alone remained in his thoughts. It seems remarkable that mothers so often fail to realize the impressions they are making on their children.

"He will never remember," said a mother lately, when her conscience smote her over some acts of injustice to her 7-year-old boy. But that boy will remember, and his mother's influence will be weakened by just so much.

A young officer was asked recently how it was he was able to live so noble a life in the midst of such tremendous temptations. His answer was, "I had a good mother."

Another well known man in London society was remarked upon as taking a strong line of his own, both moral and religious, and the question was one day put to him: "By whose preaching did you become the man you are?"

"It was nobody's preaching, but my mother's practicing," he replied. "Her daily teaching and example were enough to influence her children."

This magic power of influence is one of the greatest of God's gifts—and it is in a special manner granted to mothers—only they cannot exercise it if they are giving too much time to society, to traveling or to philanthropic work which takes them away from their home, and if they decline to give up many pleasures for the elementary duty of devoting themselves to their children's training in the first years of life.—Christian Observer.

## Releases and Appointments.

## Releases.

J. Urban Allred, Middle Tennessee Conference.

W. J. Hunsicutt, South Carolina Conference.

Ray Meham, South Carolina Conference.

D. D. Jones, Mississippi Conference.

W. H. Wilkinson, East Kentucky Conference.

J. D. Burnett, Chattanooga Conference.

C. E. Jones, North Carolina Conference.

N. U. S. C. Jensen, Florida Conference.

## Transfers.

A. C. Jacobson, from Florida to Ohio Conference.

George A. Adams, from Florida to Chattanooga Conference.

## THE DEAD.

After being sick nearly two months, Brother James Anderson, of Pike county, Ky., died June 10th. He was baptized July 9th, 1899, and has ever been a faithful member of the Church—a ready defender of truth—a loving husband and a devoted father. Brother Anderson was 33 years of age, and leaves a wife and eight little children, and a host of friends to mourn his loss. The many Elders who knew him will join us in wishing the comforting influence of God's blessings to be with his family and loved ones.

Sister Amber R. Nickolas, of Oilville, Goochland county, Virginia, departed this life the 16th inst., being in her 20th year. She was baptized April 25th, 1898, and acted as Secretary and Treasurer of the Oilville Sunday school until her marriage. She will be missed by her relatives and many friends, who had learned to love her.

The excesses of youth are drafts upon old age, payable with interest about thirty years after date.—Colton.

When anger rushes, unrestrained, to action, like a hot steed, it stumbles in its way. The man of thought strikes deepest, and strikes safely.

—Savage.